562 624 [594] in many other areas of Taiwan. The only other office to which females are elected in Sanlei is the parent teacher's association although as chia chang, females are eligible for any political office. (Women from some other li around Hsin Tien are elected to the township council.) This explanation of the relationship between the percentage of female lu chu and the percentage of female chia chang cannot be tested without further data from other regions of Taiwan.

• 358 The only semi-permanent temple official is the caretaker who tends the temple, keeps it clean, puts flowers in the vases, chases out children when they are too noisy, and watches for thieves. He receives the income from a small piece of temple-owned land but since it is not adequate to pay for a regular worker's services, the caretaker's job is always filled by one of the semi-retired old men who has extra leisure time. The current caretaker replaced the former caretaker two years ago because his wife had died rendering him ritually unclean for three years. People who are ritually unclean, i.e., those in mourning or women who are menstruating, should not enter the temple lest they contaminate the gods.

783 [358]

Temple Gods

77% There are many different shen (gods) who are all arranged in a great pantheon not unlike an emperor with his officials descending down to the level of the local

usually including a soup accompanied by rice or sweet potatoes and vegetables. Lunch is eaten in a manner similar to breakfast, individually in scattered locations. In the hot weather with its longer days, most field workers have a nap after lunch but in the winter with short days, the workers return to the fields within an hour. The school children have an hour for lunch and in the afternoon, the other half of the first four graders attend.

The afternoon period is similar to the morning. Most women have their washing completed now and there is more visiting and more time for cooperative shared tasks such as grinding rice or preparing soy sauce. About two times per week, a group of women go into Hsin Tien to a movie. However, the groups vary so that no one sees a movie more often than once a month or so. By 4:00 the children are home from school. They have few tasks other than feeding the farm animals. Many women turn over the care of the small children to the older students so they can go to the mountains for a load of wood. The temple caretaker has cleaned the temple and is busy now chasing children out who are running and making too much noise.

There have been a few more people in the village than the above might suggest. Since fields are scattered, some men pass through the village on their way from one task site to another. A man hauling dry wood from the mountain will make six or seven stops during the day. The

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512 conversational groups. About thirty or forty people will
571 be watching the television set in front of the store and purchasing an occasional cold soda pop or ice cream. There will be several groups of single young women sitting in one member's bedroom conversing. Most of the young unmarried
512 men in the village will be together in a single group. Few people will be in town since the last bus leaves at 6:30 p.m. and the road at night by bicycle may be dark and dif-
[443] ficult, especially in the rainy season. The last visitor to the village is the man peddling the delicatessen cart from which villagers purchase the fish and pickles to accompany breakfast in the morning.

[358] About 10:00 p.m., the caretaker locks up the temple and by 10:30 p.m. most people are in bed. The stragglers are usually the young unmarried men or a few middle-aged married men who have been to the drinking place down the road. If one of the bi-monthly medicine shows is in town, everyone will stay up later. By 11:30 p.m. the village is usually silent once more and another day is about ready to commence.